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ALMANAC FOR THE YEAR OF OUR LORD 1875.

Being a Common Year of 365 Days.

Moon's signs.	SIGNS OF THE ZODIAC.	PLANETS AND ASPECTS.		
New Moon. First Quarter. Quarter.	n. Bull. Virgin. Goat. Balance. Waterman.	8 Mars. D	Venus. Mercury. Moon. Herschel	

□ Quartile, when they are 90 degrees distant. of Conjunction, or planets in the same longitude. △ Trine, when they are 120 degrees distant. ⊕ Sextile, when they are 60 degrees apart.

8 Opposition, when they are 180 degrees distant.

The Latin Names of the Signs of the Zodiac are:

Aries (Ram), Taurus (Bull), Gemini (Twins), Cancer (Crab), Leo (Lion), Virgo (Virgin), Libra (Balance), Scorpio (Scorpion), Sagittarius (Bowman), Capricornus (Goat), Aquarius (Waterman), Pisces (Fishes).

CHRONOLOGICAL CYCLES.

Dominical Letter, C. Golden Number, 14. Epact, 23. Solar Cycle, 8. Roman Indiction, 3. Julian Period, 6583.

The Jewish Era commences with their 5636 year, the 30th of September, 1875. The Mohamedan Era commences with their 1292 year, the 7th of February, 1875.

MOVEABLE FESTIVALS.

Septuagesima Sunday, Jan. 24. Quinquagesima Sunday, Feb. 7 Shrove Tuesday, Feb. 9. Ash Wednesday, Feb. 10.

Palm Sunday, March 21. Easter Sunday, March 28. Ascension Day, May 6. Whit Sunday, May 16.

Trinity Sunday, May 23. Corpus Christi, May 27. First Sunday in Advent, Nov. 28. Sundays after Trinity are 26.

EMBER DAYS.

February 17.

September 15. May 19.

December 15.

THE FOUR SEASONS.

O enters of March 20th, 7 o'clock, 16 min. Evening. Vernal Equinox, Summer Solstice, " " 5 June 21st, 4 "
Autumnal Equinox, " Sept. 23d, 6 "
Winter Solstice, " " Dec. 22d, 12 " 21 " Afternoon. " 35 Morning. 12 Morning. (4) Jupiter is called the Governing Planet.

ECLIPSES FOR THE YEAR 1875.

There will be two Eclipses this year, both of the Sun.

The first is a Total Eclipse of the Sun, April 6th, 1 o'clock, 30 min. in the morning, therefore invisible

here; visible in Africa, Asia, and Indian Ocean.

The second is an Annular Eclipse of the Sun—September 29th, 6 o'clock, 15 min. in the morning, visible. The Sun rises eclipsed, and ends at 7 o'clock, 11 min. in the morning. At Boston the Sun will be annularly eclipsed.

LAWRENCE J. IBACH, Sheridan P. O., Lebanon Co., Pa.

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Weeks and	D 111 D	Daily Bible	Moon M	loon's	Moon's Phases,	Aspects	s. Sun S	un WATER.
Days.	Remarkable Days.		R&S P h. m.s.	race.	0.701	0	sl. rises. se m. h. m. h.	ets. I mia.
Friday	1 1 New Year.	1 Pet. 2: 12-19			D 6 24.8. D in			
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I] Sunaay	y after New Year,	Andrew Market			12–18. Da	y s Lieng		
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Monday Tuesday	4 Titus 5 Simeon	" 1: 38-51 " 2:		2 16	6 D ?. ? ris Sirius south 11	ses 4 40		38 11 48 38 12 30
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Thursday	7 Widukind	" 4:	D sets.	至 14	7th. 6 D	4. 21 ris.	77 204	
Friday	8 Severinus	" 5:			Neptune sta'ry			
Saturday	9 Catharine Zell	" 6: 1-25			6 Dh. h set			
2] 1st Sur	nday after Epiphany,	Luke 2: 4	1-52; R	om. 12	2: 1-5. D a	y's Leng	th, 9 hours	, 22 min.
Sunday	10 Paul of Thebes	John 6: 26-71	8 8 6	å 28	♀ in Perihelio	n	8 7 19 4	41 4 18
	11 Fructuosus	#147: Ag	9 22	13	Q rises 4 28 Rigel south 9 3		87 184	42 5 8
Tuesday	12 Jean Chastellian	" 8: 1-20	9 22	₩ 27	Rigel south 9 3	34	97 184	
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	TOTAL TRANSPORTED TOTAL TOTAL				10 10	7 7		
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Thursday		" 3: 20-35	D rises.	27	21st. ¥	gr. Hel.	127 114	49 1 28
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Saturday	23 Isaiah	5:6:1-6	6 46	21	8 rises 12 18		12 7 9 4	51 3 10
4] Septua	gesima Sunday,	Matth. 20: 1-	16; 1 Co	r. 9:	24-27. Da	y's Lengt	th, 9 hours	, 44 min.
Sunday	24 Timothy	Mark 6: 7-29			Spica rises 11			52 3 54
Monday	25 Paul's Convers.	6: 30-56	8 30 2	1 5 ≥ 15	Sirius south 10	10 1000	137 74	53 4 42
Tuesday	26 Polycarp	" 7: 1-23	9 28	27	9 rises 3 58	21 Innum	137 64	54 5 31
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Hiw nuk od.	MOON'S PHASES.	nain in the mu	dala'	0 7 30	CONJECTURE	OF THE	WEATHE	R.

 New Moon,
 7th day, 12 o'clock, 8 min.
 Afternoon.

 First Quarter, 14th
 " 4 " 22 " Evening.

 Full Moon,
 21st
 12 " 40 " Afternoon.

 Last Quarter,
 29th
 7 " 33 " Morning.

1, 2, 3, cold; 4, 5, cloudy; 6, 7, 8, snow; 9, 10, 11, cold, stormy; 12, 13, 14, coldest days; 15, 16, moderate; 17, 18, N. W. cold; 19, 20, 21, variable; 22, 23, 24, moderate; 25, 26, 27, cold; 28, 29, snow; 30, 31, rain and snow.



MONICA, the mother of Augustine, stands on the sea shore, and sadly watches the departing ship, in which her reckless son has stolen away.

NEW YEAR QUESTIONS.

- 1. What use have I made the past year of all my many and rich Church privileges?
- 2. What account can I render of all the sermons, lectures, talks, and lessons of the past year?
- 3. What definite work have I done for the Saviour?
- 4. What changes shall I make for the new year? How can I better serve the cause of Christ?
- 5. What especially does God expect of me through this year?

OUR SEMI-CENTENNIAL.

This year our Church is celebrating the Semi-Centennial of the Theological Seminary at Lancaster. The Seminary was opened at Carlisle, Pa., March 11th, 1825, and hence is fifty years old. An outline of its history was given in the Almanac for 1873; and we here only compare what the Seminary now is with what it was fifty years ago.

It opened with five students; no endowment: no buildings; one Professor, and was for many years poorly and irregularly supported by collections in the congregations. Now it has an endowment of about \$70,000; two Professors' houses; three Professors; thirty-four students; five acres of land; and half enough money for the erection of a Seminary building. Since 1827, when the first class graduated, three hundred and twelve have been prepared for the ministry in the Seminary.

During the Semi-Centennial year, our people should cheerfully and gratefully give the theological Seminary at Lancaster a full endowment, and also money enough for the erection of suitable buildings. It is now accommodated in the rooms of Franklin and Marshall College; but surely it should not long go begging before the Church for its own house. From the Seminary came your ministers.

OUR ASTRONOMER.

The astronomical calculations for this Almanac are made by Mr. Lawrence J. Ibach, of Sheridan, Lebanon Co., Pa. Some facts in his history will doubtless be of interest to our readers.

He is a blacksmith; aged fifty-eight; was born in Allentown, Pa., but has spent the last twenty years in Lebanon County; is entirely a self-made man; speaks English, German, French, and Spanish; for forty years has made astronomy a special study; spends half the day at his trade, and the rest at astronomy; furnishes the astronomical calculations for a dozen Almanacs besides our own; corresponds with the leading astronomers of America; and is about to publish a new work on astronomy. Truly he may be called a learned blacksmith. This shows what energy, with application and perseverance can do. Such a history is worth knowing and imitating. Many a young man might become learned and useful; if he would but wisely use his leisure hours. Knowledge comes not of itself, yet richly repays its cost.

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Weeks and	TVIKELIMED-IN	Daily Bible	Moon Moo	on's Moon's P	hases, Aspects	s. Sun Sun HIGH
Days.	Remarkable Days.	Lessons.	R&S Pla	a. of Pl	anets, &c.	sl. rises. sets. Phila. m. h. m. h. m. h. m.
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Tuesday	2 Candle Mass	4. 20-0.1-12		25 8 HO. 6	D 9.9r.357	
Wednesday		0. 10-02		9 24 rises 1	1 10 [146 575 311 32
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	Control of the second s	1 ". 7:	D sets.	20 0.0	D h.7*s.6 24	146 545 6 1 57
6] Quinque	agesima Sunday,	Luke 18: 31-		13: 1–13.	Day's Length	h, 10 hours, 14 min.
Sunday	7 George Wagner	Luke 3:	6 58	8 6 D \$.	8 rises 11 54	14 6 53 5 7 2 45
	8 Maria Andrea	" 4:		23 Arctur ri		15 6 52 5 8 3 34
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	11 H. de St. Victor		11 51	7 9 rises 3	55	15 6 48 5 12 5 55
	12 Lady Jane Grey	" 7:	morn.	21 \$ se	ets 6 12	15 6 47 5 13 6 42
Saturday	13 C. F. Schwartz	" 8:	12 49 3	5 13.	gr. Elon. E	15 6 46 5 14 7 33
7] 1st Sund	day in Lent, 1	Matthew 4: 1-1	1; 2 Cor. 6	: 1–10.	Day's Length	h, 10 hours, 32 min.
Sunday	14 Brun of Querfurt	Luke 9: 1-36	1 54 8%	19 \$ in Per	ihelion	146 445 16 8 22
	15 Jacob von Loh	" 9: 37-62	3 6	3 4 station	ary A	146 435 17 9 12
	16 Matth. Desübas	" 10:	4 12	17 8 rises 1:		146 425 18 9 56
	17 Emberday	" 11: 1-36	5 10	0 2 gr. El	on. West	14 6 40 5 20 10 52
	18 Simeon of Jerus.	" 11:37-12:1-12	5 50	14 \stations	ary. O ent. X	14 6 39 5 21 11 50
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Saturday	20 Sadoth	" 13: 1-21	D rises.	12 20. I	Procyon s. 9 12	2 14 6 37 5 23 1 48
8] 2d Sund	lay in Lent, Ma	atthew 15: 21-2	28; 1 Thesa	s. 4: 1–8.	Day's Length	h, 10 hours, 48 min.
Sunday	21 Mainrad	Luke 13: 22-35	6 29 %	26 Pollux so	uth 9 36	146 365 24 2 36
	22 Washington	" 14:	7 28	8 Spica rise	s 9 28	146 345 26 3 24
	23 B. Ziegenbalg	" 15:	8 26	22 3. Regul	lus rises 11 22	2 14 6 33 5 27 4 12
Wednesday	24 Matthias	" 16:	9 29	6 \$ gr. H	el. Lat. N.	146 325 28 5 6
	25 Casp. Olevianus	" 17:1-19	10 40	18 6 カ 4.	24 rises 10 25	2 14 6 33 5 27 4 12 14 6 32 5 28 5 6 13 6 31 5 29 5 58
	26 Berthold Haller	" 17:20-37	11 55	29) in apo	. 🗆 8 🔾	13 6 29 5 31 6 42
Saturday	27 Martin Bucer	18:1-30	morn.	10 5 rises 1	1 30	13 6 28 5 32 7 24
9] 3d Sund	lay in Lent,	Luke 11: 14-	28; Eph. 5	5: 1-9.	Day's Leng	th, 11 hours, 6 min.
Sunday	28 Jno.de Mon. Corv	Luke 18:31-19;1-28	12 31	22 @ 28. 9 ri	s. 3 59. 6 D &	13 6 27 5 33 8 4
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^(?) Venus is Morning Star till the 23d of this month, 2 o'clock in the Morning; then Evening Star till the end of the year.

MOON'S PHASES

New Moon, 6th day, 2 o'clock, 54 min. Morning. First Quarter, 13th " 12 " 20 " Morning. Full Moon, 20th " 3 " 1 " Morning. Last Quarter, 28th " 4 " 51 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, cold; 3, 4, 5, N. W. cold; 6, 7, moderate; 8, snow; 9, 10, 11, N. W. storm; 12, 13, 14, clear and cold; 15, 16, moderate; 17, 18, 19, cloudy; 20, 21, cold; 22, 23, 24, rain and snow; 25, 26, clear; 27, 28, cold.

⁽b) Saturn is in conjunction with the Sun the 5th of this Month, and cannot be seen.



FASTING.

It is Scriptural. See scores of examples, and precepts also, in both the New Testament and the Old.

Wherefore, it is *profitable*, for body and soul. Else it would not have been appointed.

For this reason it is not to be mocked at, to say the least. Rom. 14: 3 fairly applies to this case. If the duty of fasting is not preached, encouraged, and practiced, by no means speak lightly of it. It has divine authority.

THE GOLDEN SIDE.

There is many a rest on the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives asunder;
And then Heav'n blame for the tangled ends,
And sit to grieve and wonder.

SELF-DENIAL IN THE MINISTRY.

In the article in this Almanac on, "How the Door is Guarded," some remarks are made in regard to self-denial in the ministry, which standing alone might mislead or discourage some young person. Hence we add the following:

person. Hence we add the following:

It is not all self-denial. The life of a minister is not without satisfaction, by any means. Nor is he an unhappy man. He has joys and rewards, in this life already, higher than any money-consideration, and sacred pleasure in his work which is better than ease or luxury.

Money is not the only source of satisfaction; indeed it is a poor comforter at best, It does not compare with the sweetness of doing good.

To all this must be added his glorious reward in the life to come. The joyful assurance of this lightens many a burden now, and all eternity will not exhaust its sweetness.

Let no one be misled or discouraged by any statement of the self-denial of the ministry. No class of men are more cheerful, happy, and contented. May the Lord, this year, turn the hearts of many of our young to this work!

ROLL OF HONOR.

Twenty of our Ministers have been in the ministry forty years and over.

Fifteen others have been in the ministry fifty years and over.

Half of these are yet in active service; and indeed several of them have all these years been serving the same people.

"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. I am the Lord."

BATTLE AGAINST THEM.

Gov. Washburn, of Massachusetts, says: "So long as nine-tenths of the crimes committed in the State are traceable to the use of intoxicating liquors, and so long as three-fourths of the inmates in our penal and reformatory institutions are chargeable to the account against ardent spirits, so long must we struggle for the overthrow of the traffic therein."

To see others as they see themselves, is quite as hard as to see ourselves as others see us.

Thursday		The state of the s	and the second second					e: o:	WIGH
Days Remarkable Days Lessons R. m.s. a. of Planets, &c. m.h.m.h.m.h.m.h.m.h.m.h.m.h.m.h.m.h.m.h	Weeks and	CONTRACTOR WITH	Daily Bi	ble Moon	Moon's	Moon's Phases	, Aspects 8.	Sun Sun	WATER
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The day Secondary Second	10] 4th Si	inday in Lent,	John 6:	1-14; Gal.	4: 21-	31. Day	's Length, 1	1 hours, 2	26 min
Monday 8 Zach Ursinus 9 Cyrillus 9 Cyrillus 9 12 12 7 59 29 29 Rigel sets 11 20 11 6 15 5 45 2 2 11 6 15 5 45 2 2 11 6 15 5 45 2 2 11 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 2 2 1 6 15 5 45 4 4 4 4 4 4 4	Sunday	7 Perpetua	Mark 10: 8	32-52) sets.	29	7th. 8 ri	ses 11 24 11	6 17 5 43	3 1 3
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Wednesday 10 10 Marts. at Sebaste 11 Wm. Hoseus 12 Greg. the Great 14 1.54 9 30 29 29 29 29 20 106 125 48 4 106 115 49 50 20 20 20 20 20 20 20	Tuesday		" 12:	7 59	29	Rigel sets 11	20 11	6 15 5 4	5 2 4
Saturday 13 Rudericus " 15:16-47 11 10 26 Spica rises 8 16 10 6 10 5 50 6 6 11 5 5 6 6 11 5 5 6 6 11 5 5 6 6 11 5 5 6 6 6 6 6 6 6 5 5			" 13:	8 40	THE 15	D in per. ? r	ises 4 6 10	6 13 5 47	7 3 4
Saturday 13 Rudericus " 15:16-47 11 10 26 Spica rises 8 16 10 6 10 5 50 6 6 11 5 5 6 6 11 5 5 6 6 11 5 5 6 6 11 5 5 6 6 6 6 6 6 6 5 5			" 14:	1-54 9 30	E 29	h rises 50	10	6 12 5 48	8 4 3
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Sunday 14 Matilda Matth. 20: 17-33 morm. 9 14th. \(\frac{1}{2} \) stationary 96 8 5 52 7 7 15 15 15 15 15 15			" 15:1	6-47 11 10	26	Spica rises 8 1	6 6 10	6 10 5 50	0 6 1
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Thos. Cranmer 15 Thos. Cranmer 21: 12 4 21 3 3 4 3 4 5 5 5 5 5 5 5 5 5	Sunday	14 Matilda	Matth. 20:1	7-33 morn.	9	14th. ¥s	tationary 9		2 7
Cuesday 16 Heribert		15 Thos. Cranmer		12 4	21	2 rises 9	18 9	6 75 5	8
Wednesday 17 St. Patrick		16 Heribert	" 22:	1 10	3	Orion sets 12	26 9	6 55 5	5 8 5
Chursday 18 Alexander 19 Mary & Martha 24: 1-31 3 18 27	Wednesday	17 St. Patrick	" 23:	2 14	15	Aldebaran set	s 11 38 9	6 45 56	3 9 5
Saturday 19 Mary & Martha 24: 32-51 4 26 5 38 21 ⊙ enters φ. Day's Night 86 06 012			" 24:1	-31 3 18	27	b rises 4 51	8	6 35 5	7 10 4
Saturday 20 Ambrose of Sien. " 25: 5 38 3 21 ⊙ enters φ. Day's Length, 12 hours, 2 mi Sanday 21 Benedict Matth. 26: 1-13 Drises. 3 3 21st. Spring com. 75 596 1 1 1 1 26: 14-35 7 6 3 2 3 3 21st. Spring com. 75 576 3 2 3 3 3 3 3 3 3 3 3				2-51 4 26	3 9	6 rises 11 16	8th the New	6 15 59	911 4
Palm Sunday		20 Ambrose of Sien.	25:	5 38	₹ 21	O enters V.	Day & Night 8	6 06 (0 12 4
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Wednesday 24 Florentius " 26: 57; 27: 1-2 9 14 8 8 6			20.	06 56 0 10	14	Domilus couth	0.40		
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Griday 26 Good Friday " 27: 32: 50: 10: 59 3 b rises 4: 29 6:3 52: 6 8 5 Saturday 27: 51-56 11: 24 15) in apo. 2 rises 4: 5 5: 5: 51: 6 9 6: 3: 52: 6 8 6: 3: 52: 6 8 6: 3: 52: 6 9 6: 3: 52: 6 8 6: 3: 52: 6 9 6: 3: 52: 6 8 6: 3: 52: 6 9 6: 3:			26: 57;	27: 1-2 9 14	A 01	0) 4. 4 f	ses o 40 0		
Saturday 27 Rupertus " 27: 51-56 11 24	Inursday	20 Maunaay Trurs.	" 21: 6	0-51 10 21	Z1	b rises 4 90	20 0		
Sunday 28 Easter Sunday John 20: 1-10; Col. 3: 1-11. Day's Length, 12 hours, 22 mi	riday	20 Good Friday	41.	51 56 11 04	3	7 rises 4 29			
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Monday 29 Easter Monday "12: "	13] Easter	· Sunday,	John 20: 1	-10; Col. 8	3: 1–11	. Day	y's Length, 1	2 hours, 2	22 min
Monday 29 Easter Monday "12: "	Sunday	28 Easter Sunday	John 11:	11 59	28	6 D 8. 8 ris.	11 2 4 5	5 49 6 1	1 7 1
Tuesday 30 John Heermann " 13: 1-30 12 34 25 \$\delta\$ in Aphelion 45 47 6 13 8 Wednesday 31 Ernest the Pious " 13: 31-14: 1 36 9 \$\delta\$ rises 4 59 45 45 6 15 9	Monday	29 Easter Monday	" 12:	morn.	T 11	29. ¥gr.	Elon. W. 5	5 48 6 19	2 8
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MOON'S PHASES. Said on probate has

New Moon, 7th day, 3 o'clock, 20 min. Afternoon.

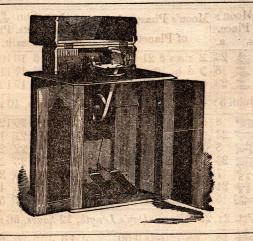
First Quarter, 14th " 8 " 5 " Morning.

Full Moon, 21st " 6 " 51 " Evening.

Last Quarter, 29th " 11 " 24 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, rain; 3, 4, cloudy, cold; 5, 6, 7, clear; 8, 9, 10, N. W. wind; 11, 12, 13, variable; 14, 15, rain; 16, 17, 18, clear; 19, 20, storm; 21, 22, snow-storm; 23, 24, cold; 25, 26, 27, rain and snow; 28, 29, clear; 30, 31, variable.



"HE SUFFERED."

Every part of our Lord's body was wronged. On His head was a crown of thorns. In His hand was a mock sceptre. His mouth tasted the vinegar and gall. The ear heard the mocking cry, "Hail, King!" The eye saw the hypocritical bowing. His cheek received their shameful blows. His side was pierced with a spear, and His feet were nailed to the cross.

THE EASTER SEASON.

Some churches have special service—a "revival" they call it—in the Winter. We have ours in the Spring, and so follow in the good old ways of our fathers, who alway made great account of the Easter season. The hymns, prayers, lessons, and sermons all point to the atoning death and glorious resur-rection of Christ, which we celebrate on Good Friday and Easter Sunday. How can they help but touch and quicken every soul? This is also our special time for Catechization. May it not reasonably be called our "revival" season? Nature then awakens to new life, and so does the

Church.

"THE FORM OF SOUND WORDS."

Learn the very words of the Catechism, and hold them fast in memory, because they are the very best form. "Hold fast the form of sound words which thou hast heard of me" (2 Tim. 1: 13), says your spiritual mother the Church.

THOUGHTS FOR PASSION WEEK.

MONDAY.

" The Well is deep."

Thy saying is most true, Salvation's well is deep, Only Christ's hand can reach the waters blue, And even He must stoop to draw it up Ere He can fill thy cup.

TUESDAY.

Christ did not send,
But came Himself to save,
The ransom price He did not lend,
But gave

But gave.
Christ died, the Shepherd for the sheep;
We only fall asleep.

WEDNESDAY.

Thou art a gentle and most loving Lamb, Wounded to give us balm. And still wherever sin doth reign, Thou day by day art slain; When will man cease to give Thee pain?

THURSDAY.

"He that hath seen Me hath seen the Father,"

We seek no sign.

It hath sufficed
For us to see the Father in the Christ.
If by its gather'd fruits we judge the tree,
What holiness is Thine! what purity!
Thy life is such a miracle,
None could have lived save an Immanuel.
We need not ask with Pilate, "Whence art Thou?"
Even with the twisted thorns around Thy brow,
For well we know Thine origin divine.

GOOD FRIDAY.

Good Friday, well our lips may call thee good, Although a day of agony and blood. A day of dying, yet a day of life, A day of peace and of most bitter strife. When to the roots of life's immortal tree, when to the roots of life's immortal tree, So fair and green from all eternity, The axe of death was laid, for man's rude sake, An ark of refuge for his race to make: Thus sheltered in that ark of gopher-wood, Good Friday, well our lips may call thee good.

EASTER EVE.

Where lay
The Lord of Light,
Angels may
Sit in white.
Why, grave, thou art as Heaven to-night,
Holding the Prince of immortality
In thy dark room!
Strange heaven for thee,
Thou that inhabitest eternity,
A tomb!

EASTER SUNDAY.

O death where is thy dart?
Hidden in Christ's heart.
When I that wondrous heart had still'd,
I deemed that I the life had kill'd,
And laid forever in the grave;
But He awoke in all His might,
And all my power was put to flight,
A captive Ethiopian slave,
Taken by Him in mortal fight,
Dragg d at His chariot wheels of light.
The porter now of heaven's gate,
Compell'd to wait,
Clad in its livery of white.

—Englis

-English Magazine.

Weeks and Daily Bible Moon's Moon's Phases, Aspects s. Sun Sun HIGH WATER
Remarkable Days. R&S Place. SI. rises. sets. Phila
Thursday 1 Fritigild John 15: 2 39 6 23 2 rises 8 21 45 44 6 16 10 2
Friday 2 Theodosia "16: 3 49 8 D 6 h. 9. 9 rises 4 3 45 43 6 17 11 1
Saturday 3 Gerh. Tersteegen " 17: 4 20 23 17: 23 17: 35 41 6 19 12
14] 1st Sunday after Easter, John 20: 19-31; 1 John 5: 4-10. Day's Length, 12 hours, 40 min
Sunday 4 Ambrose Lam. Jeremiah 4 46 8 6 D 2 . 5 rises 10 56 3 5 40 6 20 12 4
Monday 5 Christ. Scriver Heb. 8: 5 12 23 \Quad \Omega \Ome
Tuesday 6 Albert Durer "9: D sets. 25 38 6 22 2
Tuesday 6 Albert Durer " 9: D sets. 5 6th. 5 in 8. 25 38 6 22 2 Wednesday 7 Olaus Peterson " 10: 8 34 22 23 D in per. Regulus s. 8 24 25 37 6 23 2 4
Thursday 8 Mart. Chemnitz John 6: 9 26 7 7 24 rises 7 59 25 35 6 25 3 3
Thursday 8 Mart. Chemnitz John 6: 9 26 7 7 2 rises 7 59 25 356 25 3 3 3 Friday 9 Thos. v. Westen Luke 23: 32-49 10 22 7 2 rises 3 42 25 346 26 4 2 11 18 5 5 9 rises 3 59
Saturday 10 Fulbert Heb. 4: 11 18 2 7 18 2 1 3 6 27 5 1
15] 2d Sunday after Easter, John 10: 12-16; 1 Pet. 2: 21-25. Day's Length, 12 hours, 56 min
Sunday 11 Leo the Great John 20: 1-18 morn. 18 7* sets 9 50 1 5 32 6 28 6
Monday 12 Sabas Luke 24: 1-12 12 12 2 0 3/12. Ricel sts. 10 22 15 30 6 30 6 5
Tuesday 13 Justin Martyr Acts 2: 22-47 12 56 12 Wega rises 8 19 15 29 6 31 7 4 Wednesday 14 John Eccart 1 Cor. 15: 1 38 24 Orion sets 10 44 05 28 6 32 8 3 Thursday 15 Simon Dach 16 Peter Waldo 8: 2 11 6 6 2 7 6 33 9 2 State of
Wednesday 14 John Eccart 1 Cor. 15: 1 38 24 Orion sets 10 44 05 286 32 8 3
Thursday 15 Simon Dach Romans 6: 2 11 & 6 2 south 12 6
Friday 16 Peter Waldo "8: 2 37 2: 18 b rises 3 30 [fast 5 25 6 35 10 1
Saturday 17 Mappalicus 1 Cor. 3: 3 19 3 0 8 2 0. 8 rises 10 42 0 5 24 6 36 10 5
16] 3d Sunday after Easter, John 16: 16-23; 1 Pet. 2: 11-20. Day's Length, 13 hours, 14 min
John 10: 10-25; 1 Tet. 2: 11-20. Day's Length, 15 hours, 14 min
Sunday 18 Luther at Worms John 1: 3 49 5 12 H stationary 1 5 23 6 37 11 4
Monday 19 Melancthon 2: 4 51 2 24 2 27. Hel. Lat. S. 98 15 226 3812 3
Tuesday 20 John Bugenhag " 3: Drises. 6 20. 6 D 21. 6 Nep- 15 20 6 40 1 3
Wednesday 21 Anselm of Cant. " 4: 8 16 18 0 enters 8 ftune 0 15 19 6 41 2 1
Thursday 22 Origen " 5: 9 20
Friday 23 Adalbert " 6: 1-40 10 10 10 2 12 2 south 11 40 25 17 6 43 3 4
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$
17] 4th Sunday after Easter, John 16: 5-15; James 1: 16-21. Day's Length, 13 hours, 32 min
Sunday 25 St. Mark, Evan. John 7: 11 20 8 6 D 8. 8 rises 10 31 2 5 14 6 46 5 2
Monday 26 Trudpert "8: 1-30 morn. Tuesday 27 Otto Catelin "8: 31-59 12 18 \$\frac{18}{21}\$ Orion sets 10 1 25 136 47 6 1.
Wednesday 28 Fred. Myconius 9: 125 6 19 2 28. 9 rises 3 44 35 116 49 7 40
Thursday 901, you Borowin 4 10.
Friday 30 Geo. Calixtus "11: 3 0 10 10 10 10 10 10 10 10 10 10 10 10 1

(4) Jupiter is in opposition with the Sun the 17th of this Month, and shines all night.

MOON'S PHASES.

 New Moon,
 6th day, 1 o'clock, 35 min.
 Morning.

 First Quarter, 12th
 " 4 " 33 " Afternoon.

 Full Moon,
 20th
 " 11 " 30 " Forenoon.

 Last Quarter,
 28th
 " 2 " 17 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, pleasant; 4, 5, 6, warm; 7, 8, cloudy; 9, 10, 11, rain; 12, 13, clear; 14, 15, fair; 16, 17, cloudy; 18, rain; 19, 20, clear; 21, thunder-showers; 22, 23, 24, clear; 25, 26, cloudy; 27, 28, 29, fair; 30, thunder-showers.



ASCENSION DAY.

The last act of our Lord's earthly life, was to lift up His hands in blessing upon His disciples. Those hands are still up-raised.

A BEQUEST FOR MISSIONS.

A good woman died in Easton, Pa., during the past year, and remembered the Lord's cause in her last will. She gave the sum of thirty-three hundred dollars to the Board of Missions of the Reformed Church in the U.S. This sum will be a perpetual fund; and the interest of it will be expended every year for missions in the far West. Though she has gone to her reward, yet, by this generous bequest, she still continues to do good. Could not many others do likewise?

\$13,000.

The several Classes of the three Eastern Synods of the Reformed Church resolved at their Spring meetings in 1874, to raise during the year, the sum of thirteen thousand dollars for the treasury of the Board of Missions. It was a noble resolve, and is in process of being as nobly carried out. It is easy enough to do it. The whole sum was divided by the Board of Missions among the different Classes according to their respective strength. The Classes again divided their several shares among their charges. In this way each congregation finds out how much it ought to raise. And when all do their part the whole sum is easily brought together. There is great advantage in having system in all such matters. God likes order, and will bless it.

IMMENSE CONTRIBUTIONS.

The Church Missionary Society of England last year received \$1,206,105. One man gave \$100,000 as a thank-offering for the recovery of a child from sickness. The Wesleyan Missionary Society received \$839,975; the London Missionary Society, \$589, 545; the British and Foreign Bible Society, \$1,104, 720. The sum total received by the religious Societies of England, whose head quarters are in London, was \$8,148,035.

HOW LONG DO MINISTERS LIVE.?

The average age of American clergymen deceased the past year was about 61. Of 236 whose deaths were correctly reported, 7 were over 90; 20 were between 80 and 90; 46 between 70 and 80; 49 between 60 and 70; 51 between 50 and 60; 23 between 40 and 50; 22 between 30 and 40, and 9 between 20 and 30.

"TOO POOR."

So people in easy circumstances often say when asked to take the Church Paper or give to some Church work.

If you should circulate these reports, it would give mortal offence. You might use their own words, but would not find easy forgiveness. They know they are not poor; hence the offence.

Every member of your choir should be also a member of the Church.

W. l I	Deile Pible	Moon Moor	o's Moon'a I	Phagos Asposts	s. Sun Sun HIGH
Weeks and Remarkable Days.	Daily Bible	R&S Plac			13. 11363. 5663. 1 11114.
Days.		h. m.s.			m. h. m. h. m.
Saturday 1 Philip & James	John 12:	3 26	1∥□H⊙.	24 so. 11 10 ⊌	3 5 7 6 53 10 48
18] 5th Sunday after Easter,	John 16: 23-	33; James 1	1: 22-27.	Day's Length	h, 13 hours, 48 min.
Sunday 2 Athanasius	John 13: 14:	3 48	16 \ Q. Q in A	Aphel'n. 6 D 9	3 5 6 6 54 11 32
Monday 3 Monica	" 15:		2 9 rises 3	3 35	35 56 55 12 16
Tuesday 4 Florian	" 16: 17: " 18:	4 38 742	1 8 1	rises 10 23	3 5 4 6 56 12 56 3 5 3 6 57 1 36
Wednesday 5 Fred. the Wise Thursday 6 Ascension Day	" 19:		15 h rises 2	Din per. 6 D \$	45 26 58 2 20
Friday 7 Otto the Great	" 20:	9 43 00	29 Spica sou	ith 10 21	1
Saturday 8 Stanislaus		10 30	13 24 south	10 36	45 07 0 3 44
197 6th Sunday after Easter,	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	1			th, 14 hours, 2 min.
		11 10		Superior	4 4 59 7 1 4 31
Sunday 9 Gr'g. Nanzianzer Monday 10 John Heuglin	" 3: 4:	11 52	8 0 rises		44 58 7 2 5 22
Tuesday 11 John Arndt	" 5: 6:	morn.	20 8 1	ises 10 11	
Wednesday 12 Meletius	" 7:	12 31	2 12.	ises 10 11 Libræs. 11 44	44 567 4 6 48
Thursday 13 Servatius	" 8:	1 10 &	14 \$ in Pe	rihelion	4 4 55 7 5 7 34
Friday 14 Pachomius	" 9:	1 40 8:	26 h rises 1	59	4 4 54 7 6 8 21
Saturday 15 Moses	" 10:	2 11 3	8 8. 7* s	ets 7 38	4 4 53 7 7 9 10
20] Whit Sunday, J	ohn 14: 15-31;	Acts 2: 1-	-11.	Day's Length	h, 14 hours, 16 min.
Sunday 16 Whit Sunday	Heb. 11:	2 40 3		8 rises 9 50	4 4 52 7 8 10 4
Monday 17 Whit Monday	" 12:	3 6	$2 \mid \delta \odot \mathcal{U}$.	24 south 9 56	4 4 52 7 8 10 44
Tuesday 18 80 Marts. under Val		3 30	14 & station	nary	44 51 7 9 11 50
Wednesday 19 Emberday	John 14:	4 4	26	rises 3 25	4 4 50 7 10 12 55 4 4 49 7 11 1 59
Thursday 20 Val. Herberger Friday 21 Constantine	John 15:) rises. 8	9 20.) in apo.	4 4 49 7 11 1 59 4 4 48 7 12 2 46
Friday 21 Constantine 22 Castus & Aemil		9 38	22 O enters 5 h rises 1	1 12 — U	4 4 47 7 13 3 33
21] Trinity Sunday,	The second of the second of the second	11			, 14 hours, 28 min.
Sunday 23 Jerome Savonar	1 John 1:	110 34 or	181678	≱gr. Hel. Lat.	3 4 46 7 14 4 18
Monday 24 Augustine Caza		11 10	2 & rises 9	30 [N.	34 467 14 5 10
Tuesday 25 Augustine		11 51	16 9 gr. H	el. Lat. S.	3 4 45 7 15 5 55
Wednesday 26 Beda Venerabilis	« 4.	3-022cm	0 Regulus	sets 12 31	34 44 7 16 6 40
Indisday 21 John Carvin	0.	12 40	14 6 6	b. hri. 12 49	3 4 43 7 17 7 24
Friday 28 Lanfranc	Joel 3:	1 24	28 28.	2 rises 3 16 south 9 16	34 437 17 8 12
Saturday 29 David Zeisberger	John 17:	2 11	12 Ω. 4 s	south 9 16	3 4 427 18 9 10
22] 1st Sunday after Trinity,					
Sunday 30 Jerome of Prag.	Gal. 3: 4: 1-7	2 37	26 Spica sou	1th 8 48	3 4 41 7 19 9 59
Monday 31 Joach'm Neande	r " 5:	1 3 2 1	11 Pollux s	ets 10 53	3 4 41 7 19 10 50

MOON'S PHASES.

New Moon, 5th, 10 o'clock, 3 min. Forenoon.

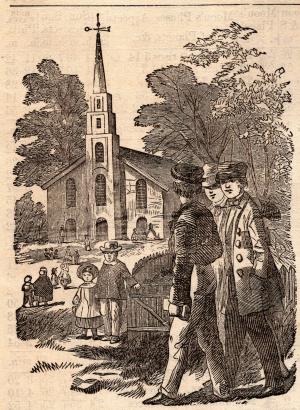
First Quarter, 12th, 2 " 36 " Morning.

Full Moon, 20th, 3 " 50 " Morning.

Last Quarter, 28th, 1 " 30 " Morning.

CONJECTURES OF THE WEATHER.

1, clear; 2, 3, rain; 4, 5, 6, clear; 7, 8, cloudy; 9, thunder showers; 10, 11, 12, fair; 13, 14, 15, warm; 16, thunder; 17, 18, 19, clear; 20, 21, variable; 22, 23, sultry, warm; 24, 25, thunder showers; 26, 27, 28, clear; 29, 30, 31, pleasant.



STUDY THE CONSTITUTION.

The Synod of Martinsburg, in 1872, directed its pastors to preach on the subject of church government, that our people may be properly instructed in the principles and practice of our church law.

A very needful thing, as is evident from the fact, that the Constitution is bound up with the Catechism, and so is placed in the hands of all our people. How can they intelligently take part in church government, unless they understand the rules and customs of the Church?

Many do not know much about our Constitution. Indeed many think such knowledge unnecessary. What a mistake!

The better men understand their relation to the Church, the more interest they will feel, both in the Church and in themselves. The better they

are acquainted with the rules and customs of the Church, the more clear will be their way of duty, and the better satisfied they will be with what the Church does.

A series of sermons on this whole subject, therefore, would do great good among our people; and it is surprising that the government, rules, and customs of the Church are so seldom explained from the pulpit—especially, as this is seldom done at length in the catechetical class.

Why should there be any delicacy in doing it? Would not this be preaching the Gospel? The Gospel is not simply Christ, Christ, Christ, but includes everything that affects the Christian life; and surely a clear understanding of this subject must do this.

GIVING MAKES LIVING.

"The sun gives ever to the earth, What it can give so much 'tis worth; The ocean gives in many ways, Gives paths, gives fishes, rivers, bays; So, too, the air, it gives us breath—When it stops giving comes in death.

Give, give, be always giving, Who gives not is not living.
The more you give,
The more you live.

God's love hath to us wealth upheaped;
Only by giving it is reaped.
The body withers, and the mind,
If pent in by selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself;

Give, give, be always giving, Who gives not is not living, The more we give, The more we live.

LAMENTABLE!

In 1874 the Board of Foreign Missions accomplished nothing. Very little was received by the Treasurer, Elder Rudolph F. Kelker, of Harrisburg. Is there no Foreign Mission spirit in our Church? Perhaps the pastors do not cultivate it among their people. Nothing comes of itself. Some few of our members send money to some other Foreign Mission Board, simply because they know that their funds will there immediately be used. Alas, that we fall so lamentably short! It makes one think of the Litany.

Short sermons and long sausages!

20.	. 0.
Days. Lessons. R&S Place. of Planets, &c. fs. rises. sets. Ph. m s. a. of Planets, &c. m. h. m h. m. h. m. h.	
Tuesday Wednesday 2 Pothinus 3 Chlotilde Friday Friday 1 J. Fred. Oberlin Romans 12: 1 3 26 25 6 9 9. 9 rises 3 14 4 407 2011 2 4 407 2012 Rom. 6: 19-7: 1 3 52 9 Libræ south 10 3 24 407 2012 Rom. 6: 19-7: 1 3 52 9 23 3d. 1 in per. 24 397 21 1 2 24 397 21 2	42 36 28 14
Saturday 5 Boniface 2 Cor. 5: 9 32 20 6) § . h rises 12 28 24 38 7 22 2 23] 2d Sunday after Trinity. Luke 14: 16-24; 1 John 3: 13-24. Day's Length, 14 hours, 44 m	56
Sunday Monday 6 Norbert Monday Acts 1: 2: 10 10 2 3 15 5 rises 8 50 24 38 7 22 3 4 4 37 7 23 4 16 5 rises 8 50 2 14 37 7 23 4 1 37 7 23 5 1 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1 2	42 26 12 57 45 33 22
24] 3d Sunday after Trinity. Luke 15: 1-10; 1 Peter 5: 6-11. Day's Length, 14 hours, 48 m	in.
Wednesday 16 Richard Baxter " 11: 2 19 22 D in apo. \$\frac{1}{2}\$ in \$\frac{1}{2}\$ 04 35 7 25 10 04 35 7 25 11 04 35 7 25 11 11: 2 44 5 7 rises 11 44 04 35 7 25 11 12: 12: 12: 12: 12: 13: 14: 14: 15: <td>56 52 50 48</td>	56 52 50 48
25] 4th Sunday after Trinity, Luke 6: 36-42; Rom. 8: 18-23. Day's Length, 14 hours, 50 m	in.
Tuesday Wednesday Za Gottschalk Wednesday Thursday Friday Friday Saturday Za Gottschalk Za Gottschalk James 2: James 3: James 2: James 2: James 3: J	6
26] 5th Sunday after Trinity, Luke 5: 1-11; 1 Peter 3: 8-15. Day's Length, 14 hours, 50 mm	in.
Wednesday 30 Raymond Lully " 14: 1 38 1 5 Antares south 9 47 34 36 7 24 10 2 20 1 19 Spica sets 9 8 34 36 7 24 11	42 34
(8) Mars is in opposition with the Sun on the 20th of this Month, and shines all night.	

MOON'S PHASES.

New Moon, 3d, 5 o'clock, 20 min. Afternoon.
First Quarter, 10th, 2 " 55 " Afternoon.
Full Moon, 18th, 6 " 56 " Evening.
Last Quarter, 26th, 9 " 39 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, thunder showers; 6, 7, 8, pleasant; 9, 10, warm; 11, 12, 13, clear; 14, 15, cloudy; 16, 17, 18, variable; 19, 20, rain; 21, 22, 23, fair, warm; 24, 25, 26, clear; 27, 28, cloudy; 29, 30, fair.

he Church and in thruselves. The better they



THE PASTOR'S SALARY.

While the Constitution requires congregations to give the Pastor a sufficient support (see how forcibly it argues the question in Article 14th), it also does not allow him 1,) to devote himself to any secular calling, and 2,) to make a traffic of his ministrations by taking money therefor. (See Art. 137.)

Hence his salary is not a kindness, but a due; not a charity, but a claim. It is not so much pay for so much work (his ministrations are above all price), but a support, that he may give himself entirely to his work.

He must teach; and Paul says that those who are taught, shall give him of all their good things (Gal. 6: 6). Paul argues the question quite at length, and very forcibly, in 1 Cor. 9: 7-14, which, to save space, we forbear quoting; only adding that Paul reminds the Christians at Corinth, that he never used this right, lest men should misunderstand the matter, and his work suffer. (See verses 12th and 15th.) He spake in behalf of those who should come after him.

What a pity, that so many people are allowed to die without receiving attention from some Christian minister—instruction, advice, warning, comfort!

REFORMED-NOT PRESBYTERIAN.

A writer, having said "there are ten branches of the Presbyterian Church," and named among them the "Dutch Reformed" and the "German Reformed," another writer answered:

"The idea is, that the Reformed Church is part of

the Presbyterian Church. Not so.

The Reformed Church in origin is the Church in the Reformation period protesting against the errors of Romanism. She embraced all of Protestantism, which did not endorse some of the peculiar doctrines of Luther and his followers, or subscribe to the Augsburg Confession. She began the Reformation under the leading of Zwingli and others, even before Luther entered upon it. When the Lutheran Confession appeared, she was compelled to give expression to her freer and more Protestant doctrine in the Heidelberg Catechism, in 1653. It was only when the Reformation had passed into England, and a half century later, when the Westminster Confession was produced, that the Presbyterian Church, as such, became a designated and separate branch of the Protestant body. It is historically correct to say, that the Presbyterian is a branch of the Reformed Church, but not the reverse."

A NEGLECTED ARTICLE.

It is Article 115th of the Constitution. It says: that, where members neglect their duty, though free from gross sins, they forfeit their membership: and their names may be stricken from the Church roll. They show by their neglect, that they do not want membership; therefore erase their names. This can be done, however, only after proper admonitions; but when done, it virtually is excommunication, and may reasonably be put into the statistical column of excommunications. The same course may be pursued where persons have moved away without dismission, and for years, have not been heard from

Evidently, when those whose names have been erased desire to be again restored, they must be received on public confession of faith. Any other course is unfair to all parties concerned.

This article is greatly neglected in many of our congregations; and the church record of membership is so unclean that no one knows who has church privileges and who not. In case of important elections, this state of things leads to serious trouble.

Weeks and Days. Remarkable Days. Daily Bible Lessons. Moon Moon's Phases, Aspects R & S Place. h. m. s. a. Moon's Phases, Aspects S. Sun	Phila. h. m. 12 12 12 54 1 47
Thursday 1 H. Voes Acts 16: 2 46 2 Dinper. 6 D 9 . 9 ri. 30 34 36 7 24 15 2 2 2 3 20 2 15 3 20 3 4 3 6 7 24 6 7 24 6 7 24 7 2	h. m. 12 12 12 54 1 47
Thursday 1 H. Voes Acts 16: 2 46 2 Dinper. 6 D 9.9 ri.30 34 36 7 24 2 Visit V. M. 4 36 7 24	12 12 12 54 1 47
Friday 2 Visit V. M. " 17: 1-14 3 20 15 b rises 10 42 6 44 36/7 24	12 54 1 47
	1 47
	-
27] 6th Sunday after Trinity, Matth. 5: 20-26; Rom. 6: 3-11. Day's Length, 14 hours, 40	min
Sunday 4 Independence 1 Thess. 1: 9 10 00 12 Dog Days begin 414 277 92	1 200
Monday 5 Lord Cobham " 2: 1-16 9 45 25 3 south 10 50	2 34 3 20
2: 17-3: 10 12 A: 7 4 X O Inferior	4 2
Wednesday 7 Willabald "4: 10 36 2: 19 24 sets 11 57 44 38 7 22	4 46
Thursday 8 Kilian "5: 10 54 397 21 Wega south 11 19 54 397 21	5 35
2 11 20 1 1 20 1 20 1 20 1 20 1 20 20 1 20 20 1 20 20 1 20 20 20 1	6 25
2: 13-5 11 48 2 24 10th. 8 D 24 5 4 40 7 20	7 15
[28] 7th Sunday after Trinity, Mark 8: 1-9; Rom. 6: 19-23. Day's Length, 14 hours, 40	min.
Gala. 1: 1.10 morn. 66 6 6 7 rises 12 48 54 40 7 20	
Acts 18: 12; 19:1-10 12 38 18 Antares south 8 51 54 41 7 19	
Gala. 1:11; 2:1-14 1 8 0 0 0 in ano. 9 rises 3 10 54 41 7 10	
2: 15; 5: 1-14 1 38 (2) 13 5 south 10 24 54 42 7 18	10 36
10 11 10 1 10 1 10 1 10 1 10 1 10 1 10	11 28
Saturday 17 Sonowatus & 11 so (6 5 6 2 3 10 9 gr. Hel. Lat. is. 64 43 7 17	12 18
6 4 447 16	1 6
29] 8th Sunday after Trinity, Matth. 7: 15-23; Rom. 8: 12-17. Day's Length, 14 hours, 30	min.
Sunday 18 Arnulf 1 Cor. 1: Drises. 8 18th. 2 sets 11 10 64 45 7 15 19 Louisa Henrietta " 2: 8 42 4 8 2 18th. 2 sets 11 10 64 45 7 15	1 58
Procedure 20 L1 25 12 13 14 17 14 25 22 22 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	2 46
Wednesday 21 Eherhard "4.55 1 0 0 00 00 00 12. 4 11 86. 04 40 / 14	3 34
	4 22
Inidae Dala It II	5 10
Saturday 94 Thos A Kommis 40 b	5 54
201 9th Sandan att w Mai 14 T 1 10	6 42
Day's Bengen, 14 nours, 20	min.
Monday 196 Chairtant 04 00/1 10	7 30
Tuesday 27 Raym Palmaring "19, 190	8 14
wednesday 28 Jno. Seb. Bach "19:31-13:119 96 6 98 8 ==== 2 57	9 4
Chursday 29 Olaus "14: 1 14 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	9 49
Friday 30 John Wessel 1 Cor. 15: 1-34 2 27 7 25 4 7 8 7 29 64 547 61	0 50
Saturday 31 Ino Cas Sahada "15. 25 16 2 20 1 2 0 South 9 39 64 35 7 51	1 51
MOON'S PHASES.	2 52

New Moon, 3d day, 12 o'clock, 24 min. Morning.

CONJECTURES OF THE WEATHER.

New Moon, 3d day, 12 o'clock, 24 min. Morning.

First Quarter, 10th " 5 " 40 " Morning.

Full Moon, 18th " 8 " 26 " Morning.

Last Quarter, 25th " 3 " 39 " Afternoon.

1, 2, variable; 3, 4, cloudy; 5, 6, 7, warm; 8, 9, warmest days; 10, 11, cloudy; 12, 13, thunder showers; 14, 15, 16, clear; 17, 18, warm; 19, 20, variable; 21, 22, 23, rain; 24, 25, 26, clear; 27, 28, 29, warm; 30, 31, pleasant. 1, 2, variable; 3, 4, cloudy; 5, 6, 7, warm; 8, 9, warmest



WHY WILL YOU NOT DO IT?

Much work now done by ministers could be quite as well done by you who are not ministers, and so save taking Pastors from their people.

Agencies, teaching (in colleges and academies), &c., &c., must be filled from our already small number of Pastors. Why? Mainly because other men are not willing to lay down their own business to serve the Master in this form. They can make more money elsewhere.

Every Christian, whether minister or layman, should feel himself so fully consecrated to Christ, as to be willing to labor wherever called by the Church. This call often involves sacrifice (takes men from home; pays only a bare living, &c., &c.), but shall only Ministers suffer these things? Who has exempted you? Why shall you not devote a year or two, or five, to some special Church work for which your talents fully qualify you? Then, when this has been done, return to your own business.

Verily, we need more of the spirit of full, earnest consecration to Christ. Then men would think it rather a privilege than a sacrifice to go out for a time on some mission for the Church, and thus leave the minister to do what you cannot.

4004-1-1875.

These figures are easily understood. The middle figure is the year when Christ was born; the first is the date of Creation, i. e., 4004 years before the birth of Christ; the last is the new year, i. e., 1875, the year since Christ was born.

Notice that the dates in Old Testament history grow less and less as you draw near to the birth of the Saviour; but from that point onward toward the present, the dates rise higher and higher.

For example: the Creation, B. C. 4004; the Deluge, B. C. 2348; the calling of Abraham, B. C. 1921; the outgoing from Egypt, B. C. 1491; the Hebrews enter Canaan, B. C. 1451; the reign of Solomon, B. C. 1015–975, i. e., forty years; the return from Babylon, about, B. C. 500; Malachi wrote his prophecy, about, B. C. 420; these 400 years lie between Malachi and John the Baptist. Christ Born.

From this point, the dates increase, and we write not B. C. (before Christ), but A. D. (anno Domini, Latin words meaning "in the year of our Lord").

Latin words meaning "in the year of our Lord"). Christ crucified, A. D. 33; the first Christian Synod, A. D. 50; Jerusalem destroyed, A. D. 70; the Apostle John died, about, A. D. 100; Christianity triumphant in the conversion of Emperor Constantine, A. D. 323; Reformation in Europe, A. D. 1517; Declaration of Independence, A. D. 1776; the New Year, A. D. 1875.

"In the year of our Lord," means not only that it is a Christian year, a year of the Christian dispensation, but also that it is a year of His Kingly reign. "A. D." is not written so often as it used be, or as it deserves to be written.

THE WARM WEATHER.

It seems to dry up the congregation as well as the field. Activity is lessened. The teachers' meeting has hardly a quorum. The prayer-meeting is very slim. The regular services are sadly thinned out. The Consistory can hardly be assembled.

Weeks and	Daily Bible	Moon Moon's	Moon's Phases, Aspects	s. Sun Sun HIGH
Days. Remarkable Days.	Lessons.	R&S Place. h. m.s. a.	of Dlands &	sl. rises. sets. Phila.
31] 10th Sunday after Trinity,	The or moralization	1–48; 1 Cor. 1:	2000	m. h. m. h. m.
Sunday 1 Maccabees	Acts 19:11-20:1	MODEL A A	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	th, 14 hours, 6 min.
Monday 2 Mart. under Nero		7 50 & 20	1st. \$ so. 9 30 Antares so. 7 31	6 4 57 7 3 1 49 6 4 58 7 2 2 36
Tuesday 3 Wm. Thorp	" 1: 23-2	8 16 5 14	Altair south 10 52	64 597 1 3 24
Wednesday 4 Leonard Käser Thursday 5 Salzb'g Evang.	3: 4: 1-6	8 41 5 26	ğ in a. Sirius ris. 438	65 07 0 4 10
Thursday 5 Salzb'g Evang. Friday 6 Transfiguration	" 4:7-5:10 " 5:11; 6:7:1	9 0 8 8 9 24 8 20	8. Prises 3 51	65 16 59 4 58
Saturday 7 Nonna	" 7: 2		Neptune stationary 6 D 4. 4 sets 10 9	65 26 58 5 46 55 36 57 6 38
32] 11th Sunday after Trinity,	Luke 18: 9-	-14; 1 Cor. 15		i, 13 hours, 52 min.
Sunday 8 Hormisdas	2 Cor. 8:	10 8 4 14	8th. 6 H O	5 5 4 6 56 7 29
Monday 9 Numidicus		10 36 4 26	▼ in Perihelion	5 5 5 6 55 8 18
Tuesday 10 Laurentius Wednesday 11 Greg. of Utrecht	" 10: " 11:	11 26 8 8 morn. 21	D in apo. 6 \$ 9 8 south 8 56	55 66 54 9 8
Thursday 12 An.of Havelberg	" 12: 1-18	12 16 5 4	o south o bo o D o Dog days end. ⊌	55 76 53 9 59 55 86 5210 46
Friday 13 C'nt. Zinzendorf	" 12:19-13:	1 28 0 18	Orion rises 1 46	55 96 51 11 34
Saturday 14 James Guthrie	Acts 20: 1-13	2 42 6 2	9 rises 4 12	45 106 5012 23
33] 12th Sunday after Trinity,	Mark 7: 31	-37; 2 Cor. 3:	: 4-11. Day's Length	, 13 hours, 36 min.
Sunday 15 Virgin Mary 16 John of Saxony	Rom. 1: 1-17	3 59 6 17		4 5 12 6 48 1 11
Monday 16 John of Saxony Tuesday 17 John Gerhard	" 1: 18-31 " 2:	7 38 16	16th. 6 D h	45 136 47 1 51
Wednesday 18 Hugo Grotius	" 3:	8 3 1	7* rises 10 21	45 14 6 46 2 43 45 15 6 45 3 32
Thursday 19 Sebaldus	". 4: idi mo	8 29 16	Ω. ¥ gr. Hel. Lat. N.	3 5 17 6 43 4 21
Friday 20 Bernard of Clair. Saturday 21 1st Morv. Mission	" 5: 1-11 " 5: 12-21		\$ south 8 25	35 186 42 5 9
34] 13th Sunday after Trinity,	0. 12 21	3-27; Gal. 3:	Sirius rises 3 32	3 5 19 6 41 5 56
0 1 10000 1	15 4 15 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	214 8111		i, 13 hours, 20 min.
Monday 23 Gasp. de Coligne	" 7:	11 4 % 12	6 ₹ ⊙ Supe'r. @ en m 23. ♀ in Perihelion	3 5 20 6 40 6 50 2 5 21 6 39 7 46
Tuesday 24 Bartholomew	" 8: 1-15	morn. 25	D in per.	25 236 37 8 40
Wednesday 25 Louis IX. Thursday 26 Ulfilas		12 2 9	2 south 11 30	25 24 6 36 9 31
Friday 27 Jovinian	" 9: 1-13 " 9: 14-33	1 4 22 22 2 10 2 4	24 sets 9 9 Altair south 9 18	25 25 6 35 10 24
Saturday 28 Aug. of Hippo	" 10:		Orion rises 12 48	15 26 6 34 11 10 15 27 6 33 12 6
35] 14th Sunday after Trinity,	Luke 17: 1	1-19; Gal. 5:	The state of the s	th, 13 hours, 4 min.
Sunday 29 John Bapt. B'd	Rom. 11:	4 36 29		1 5 28 6 32 12 56
Monday 30 Claud of Turin	" 12:	D sets. &: 11	30th. 6 D 9	0 5 30 6 30 1 41
Tuesday 31 Aidan	10.	7 2 3 23	Spicas.82	0 5 31 6 29 2 27
(b) Saturn is in opposition	with the Sun i	the 15th of th	is Month, and shines a	ll night.
MOON'S PHASES. New Moon, 1st day, 8 o'clock, 27 m	in Monnier I heal	Who the	CONJECTURES OF THE	
First Quarter, 8th "10 " 30	" Evening.	1, 2	3, 4, clear; 5, 6, thunder sho	wers; 7, 8, 9, fair; 10,
Last Quarter, 23d " 8 " 38	" Evening. " Evening.	Warm	, cloudy; 13, 14, rain; 15, 1; 20, 21, cloudy; 22, 23, rain	; 24, 25, clear: 26, 27.
New Moon, 30th " 6 " 41	" Evening.		riable; 29, 30, 31, warm.	this has been dens,



HOW MEMBERS ARE RECEIVED.

1.) By Confirmation. The child renews his baptismal vows, and becomes a full member of the Church. This is only after careful instruction. Hence Classis asks each Elder (see Constitution, Art. 49), whether Catechization is attended to: and Art. 127 says the Consistory, and especially the Elders, shall be present at Catechization. The moral force of their presence would do good. If catechumens are unbaptized, then their baptism and confirmation fall close together; but, such persons should, for confirmation, be separated from the baptized. The confirmation service does not suit their case. They require the service for adult baptism. If this separation is not made, the service is painfully inconsistent.

The Churches that confirm are: Reformed, Lutheran, Episcopal, Moravian, Greek, and Roman Catholic, and perhaps one or two others. The rest admit persons to full membership in a different way. 2.) By Certificate. This paper states, that you are a "member" of a certain congregation, "in good and regular standing," and thereby dismissed to another certain congregation (in the Reformed, Presbyterian, or some other Church). "Good and regular standing" means, that you are faithful in the Christian life and therefore worthy of fellowship. On this depends the whole value of the certificate. Some ministers do much harm, both to the member and to the congregation receiving him, by dismissing the unworthy. Those are unworthy, who, though their life may be moral, yet neglect the Lord's Supper, attendance, support of the Church, &c.

The certificate gives you membership in a certain congregation, i. e., the right to vote and to hold office there, and a claim to pastoral attention, but you have a right to the Lord's Supper, even without such congregational membership. Many do not know this simple fact.

The Constitution (Art. 130) says, that it is your duty, in case of removal, to take your certificate of dismission and also to deposit it, that you may stand in right relation to the congregation whose services you enjoy, that you may be under its care and control, and also that you may support it. Of course for a residence of only a few months, a certificate is not necessary.

A certificate must be deposited within one year, if there is opportunity to do so; else it loses its value and cannot be accepted. Hence it is always dated.

In going to a new home, it is your duty not only to have your certificate, but also to find the church, and make yourself known to the Pastor or Elders. Many persons wait for the Church to find them (not so however in regard to the store or post-office).

Not being dismissed, or not depositing your certificate in the new home, give you no right or liberty to neglect any Christian duty, public or private, by omission or commission.

If a charge has no Pastor, the Elders may either give or receive a certificate of dismission.

Many persons confound the confirmation certificate with this certificate of dismission. They are very different. The first certifies that at a certain time you by confirmation became a full member of the Church; the second testifies that you are now

Weeks and Remarkable Days.	Daily Bible	Moon Moon'	Moon's Phases, Aspects	s. Sun Sun WATER.
Days. Remarkable Days.		R&S Place.	of Planets, &c.	fs. rises. sets. Phila. m. h. m. h. m. h. m.
Wednesday 1 Hanna	Rom. 14:			0 5 32 6 28 3 10
Thursday 2 Mamas	" 15: 1-13	7 54 3 17	7 8. 8 south 7 56	05 336 27 3 50
Friday 3 Hildegarde	" 15:14-33	8 18 2 29	9 5 south 10 42	15 35 6 25 4 44
Saturday 4 Ida	" 16:	8 42 4 1	1 6 7 4. 4 sets 8 29	1 5 36 6 2 5 32
36] 15th Sunday after Trinity,	Matt. 6: 24-	34; Gal. 5:	25-6: 10. Day's Length	h, 12 hours, 46 min.
Sunday 5 John Mollio	Acts 20:	9 10 2 23	Orion rises 2 45	1 1 5 37 6 23 6 16
Monday 6 Martin Weibel	" 21:	9 44) in apo.	25 39 6 21 7 1
Tuesday 7 Laz. Spengler Wednesday 8 Corbinian	" 22: 23: " 24: 25:	10 26 7 16	7th. Spica sets 7 48	25 406 20 7 44
Thursday 9 Lorigi Paschall	" 26:	11 22 2 2 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1	Antares s. 9 37 \(\) \(2 5 41 6 19 8 36 3 5 43 6 17 9 24
Friday 10 Paul Speratus	20.	12 26 0 26	5 gr. Hel. Lat. S.	35 446 16 10 14
Saturday 11 John Brenz	" 28:	1 38 6 10	7* rises 8 46	35 456 1510 58
37] 16th Sunday after Trinity,	Luke 7: 11	-17: Eph. 3		h, 12 hours, 26 min.
Sunday 12 Diony's Peloq'n	Eph. 1: 1-14	2 56 4 24	4 5 D b. b south 9 59	THE STREET OF THE STREET OF THE STREET
Monday 13 Wm. Farel				
Tuesday 14 Cyprian	" 2: 11-3:	4 39 24	9 gr. Hel. Lat. N.	55 496 11 1 12
Wednesday 15 Ember Day Thursday 16 Euphemia	" 4: 1-17	D rises.	15. Q. Pollux 12 18 Rigel rises 11 43	5 5 50 6 10 1 57
Thursday 16 Euphemia Friday 17 Lambert	" 4:18	6 59 7 25	Rigel rises 11 43	5 5 5 2 6 8 2 44
Friday 17 Lambert Saturday 18 A.G.Spangenb'g	6: 10	8 30 Gay 24	Antares sets 9 12 D in per. 5 sets 11 42	65 53 6 7 3 31
	1			
38] 17th Sunday after Trinity,			: 1-16. Day's Length	
Sunday 19 Thos. of St. Paul Monday 20 Magdal. Luther	Colos. 1:	9 18 6 8	Arctur sets 9 31	65 556 5 5 8
Monday 20 Magdal. Luther Tuesday 21 Matthew	" 2:3:1-4 " 3:5-4:	10 12 22	24 sets 7 39	75 56 6 4 5 56
	Philemon	morn. 19	b south 9 28 a 22. § in Aphelion	75 57 6 3 6 44 75 58 6 2 7 36
Thursday 235 Mart. of Gen'a.	Philip 1: 1-20	12 8 000 1	δ 対 ⊙ Sup'r. ⊙ ent. ≏.	86 06 0 8 28
Friday 24 Jno. Jacob Moser	1:27-2:	1 14 2 14	Fall Comm. Day & Night	86 15 59 9 14
Saturday 25 Augsb'g Treaty	" 3: 4:	2 16 26	Sirius rises 1 28	86 35 57 10 16
39] 18th Sunday after Trinity,	Matt. 22: 34			, 11 hours, 52 min.
Sunday 26 Lioba	1 Tim. 1:	3 10 % 8	8 sets 11 28	9 6 4 5 56 11 19
Monday 27 Phil. Graveron	" 2:	4 0 3 20	Wega south 6 14	96 65 5412 10
	" 3: 1-13	4 41 2 2	8. Andromeda s. 11 40	96 75 53 1 12
Wednesday 29 St. Michael Thursday 30 Jerome	3:14-4:10	9 sets. 14	29th. O Eclipsed, visible.	106 85 52 1 58
THE TO SHADOW WHITE THE PARTY OF THE PARTY O	STATE OF THE PARTY	100		10 6 10 5 50 2 34
(9) Venus is in Superior con	numetion with t	ha Sun on th	0997 C 11: M 11	STORY OF WAR BALLOW

(2) Venus is in Superior conjunction with the Sun on the 23d of this Month; passes from Morning Star to Evening Star.

MOON'S PHASES.

MUUN'S PHASES.

First Quarter, 7th, 4 o'clock, 37 min. Afternoon.

Full Moon, 15th, 7 " 41 " Morning.

Last Quarter, 22d, 2 " 0 " Morning.

New Moon, 29th, 7 " 55 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, 6, sultry, rainy; 7, 8, 9, pleasant; 10, 1, 2, 3, clear; 4, 3, 0, salry, rang, 1, 3, 5, 1, 11, variable; 12, 13, thunder showers; 14, 15, clear; 16, 17, 18, fair; 19, 20, warm; 21, 22, stormy; 23, 24, 25, showers; 26, 27, variable; 28, 29, 30, rain. admit persons to that mombership in a different



So many a Christian man has been burned for his faith. This is the true meaning of Rev. 2: 10, "faithful unto death," i. e., not merely till the time of death, but to this degree.

in good standing, and are dismissed to membership

in another congregation.

3.) On Profession of Faith. A certificate cannot always be had. (1,) Some churches do not dismiss members to another denomination. (2,) Or the certificate has lost its force by being held too long. (3,) Or the member has lost his good standing, and now moving to a new home desires to be restored. (4,) Or he left in good standing, but has lived several years in the neglect of duty, and of course has lost all claim to a certificate of dismission.

How, now, shall these people be received " Our profession of faith before the congregation. This is a renewal of their vows, and entitles them to membership. If they come from another denomination, this involves their acceptance of our doctrine, customs, and laws. No one should at all

hesitate to renew his vows.

"CHARGE" AND "CONGREGATION."

The word "charge" is very often misused. Several congregations, under one pastor, are called a charge. If there is only one congregation, it is both congregation and charge; but if there are several, all taken together are called a charge.

There are twice as many converts to Christianity in India to-day, as in the whole world at the end of the first century.

EVENTS OF THE YEAR.

This list contains only such items as are of general interest, and follow, in the main, a chronological order, running from July 1st, 1873, to July 1st, 1874.

1.) Rev. Dr. S. R. Fisher's "Family Assistant" revised and enlarged in a second edition.

2.) The Managers of the Womelsdorf Orphan

Home bought the Manderbauch farm. 3.) Rev. Jacob Hassler's Female Seminary

opened at Mercersburg, Pa.
4.) The department of "Theology and Criticism" opened in the Reformed Church Messenger.

5.) The first Annual Meeting of the Synod of the Potomac.

6.) The Beneficiary Students of the Potomac Synod placed under bond.

7.) The Sunday-school Board of Potomac Synod

established. 8.) Mr. Lewis Audenried bequeathed \$35,000 to

Franklin and Marshall College. 9.) The Eastern Synod raised the Theological tutorship to a full Professorship (Hebrew and Old

Testament Theology). 10.) Mrs. Catharine Smaltz donated \$5,000 to the Eastern Theological Seminary, for assisting

needy Theological students. 11.) The three Eastern Synods (United States,

Pittsburg and Potomac) united in mission work.

12.) The Reformed Church Messenger changed

from eight to sixteen pages.
13.) The Reformirte Kirchenzeitung was transferred from the Board of Publication to the German Philadelphia Classis.

14.) A fifth edition of the "Young Parson" published.

15.) The Christian World opened an "Eastern Department."

16.) Rev. D. Y. Heisler published his "Life Pictures of the Prodigal Son."

17.) The Synod of Ohio celebrated the Semi-centennial of its organization.

18.) Greensburg Female Seminary opened under the direction of Rev. Lucian Cort.

19.) Tohickon Classis organized (out of Goshenhoppen).

20. Died:-Rev. Theobald Fouse; Rev. John W. Hoffmeier; Rev. Oscar C. S. Herman; Rev. Samuel Miller, D. D.; Rev. Benjamin S. Schenck, D. D.; Rev. Christian Kessler.

Weeks and Daily Bible Moon Moon's Moon's Phases Aspects S. Sun Sun High
Days. Remarkable Days. R&S Place. R&S Place. fs. rises. sets. Phila.
m.h. m.h. m h
Saturday 2 Chr. Salarid 40 3 15
40] 19th Sunday after Trinity. Matth. 9: 1-8; Eph. 4: 17-32. Day's Length, 11 hours, 34 min.
Sunday 3 The two Ewaldes Titus 1: 7 52 de 1 Siring rises 12 58
Tuesday 5 Petro Carnesec. " 3: 9 20 der 26 6 8 27 8 sets 6 44 1106 165 44 6 3 30
Wednesday Offenry Albert 2 Tim. 1: 10 18 of 9 8 gr. Elon East 196 175 49 7 6
Indistract of the second of th
School of Micolin 5: morn. 5 5 7* ris. 7 25 [11 14 12 6 20 5 40 8 44
4: 12 32 19 Rigel rises 9 47 13 6 21 5 39 9 32
41] 20th Sunday after Trinity. Matth 22: 1-14; Eph. 5: 15-21. Day's Length, 11 hours, 14 min
The sets 6 14 136 245 3611 8
Wednesday 12 Theory burninger 3: 4: 4 10 3 \$ gr. Hel. Lat. S. Q. 136 255 3511 59
Thursday 15 Enizabeth Fry 5: 5 1 18 Arctur sets 8 10 13 6 27 5 33 12 45
Third ay 14 Nich. Midley 6: Drises and 3 14. Orion ris. 10 1146 285 20 1 21
Seturday 18 CO II
0. 0.52 WW 3) in per. 8 sets 11 1 146 31 5 29 3 8
42] 21st Sunday after Trinity, John 4: 46-54; Eph. 6: 10-20. Day's Length, 10 hours, 56 min
Sunday II/Ky Edict of Nan II Hob 0. 114 II 7 10 88 1711
Tuesday 19 Bruno "10: 1-18 9 4 15 Altair south 9 6 15 6 35 5 25 5 32 Wednesday 20 F. Lamb't of Avi. "10: 19-39 10 6 28 28 Anteres sets 7 2
Friday 21st. b south 8 6 15 6 37 5 23 7 6
Setundary 199 H. 34
13: 12 16 & 5 0. O enters m 166 39 5 21 8 49
43] 22d Sunday after Trinity, Matth. 18: 21-35; Phil. 1: 3-11. Day's Length, 10 hours, 38 min.
Sunday 24 Arethas Prov. 1: 2t 1 20 & 17 5 stationary 166 415 19 9 47 3: 2 29 3 29 4 27 3 29 4 27 3 29 4 27 3 29 4 27 3 29 4 27 3 29 4 27 3 29 4 27 3 29 4 27 3 29 4 27 3 29 4 29 4 29 4 29 4 29 4 29 4 29 4 29
3: 2 22 6 99 6 0 21 0 Nontune O 166 405 1010
Wednesday 27 Frumentius "4: 3 25 32 11 6 \$ 21. 3. 166 435 17 11 32
Wednesday 27 Frumentius "5: 1-19 4 23 33 23 5 sets 10 48 16 6 445 16 12 16 Thursday 28 Simon and Jude "6: 20-7: 5 22 5 Riggel rises 9 25
Thursday 28 Simon and Jude 6: 20-7: 5 22 5 8 Rigel rises 9 25 16 6 44 5 16 12 16 16 47 5 15 18 8: 17 8: 18 18 18 18 18 18 18 18 18 18 18 18 18
Saturday 30 Jacob Sturm " 0. Jeels 17 29. D 6 8. 4. 9 166 475 13 2 0
20 Tillerior 100 480 12 2 49
Day's Length. 10 hours 22 min
21.120 0 00 11 2 m sc. 9 sets 9 35 16 6 49 5 11 3 19
MOON'S PHASES. CONJECTURES OF THE WEATHER.
First Quarter, 7th, 11 o'clock, 5 min. Forencon.

First Quarter, 7th, 11 o'clock, 5 min. Forenoon.

Full Moon, 14th, 6 " 14 " Evening.

Last Quarter, 21st, 9 " 13 " Evening.

New Moon, 29th, 12 " 12 " Morning.

1, 2, clear; 3, 4, 5, cloudy, rainy; 6, 7, variable; 8, 9, 10, fair; 11, 12, 13, 14, clear; 15, 16, cloudy; 17, 18, rain; 19, 20, 21, clear; 22, 23, 24, fair; 25, 26, variable; 27, 28, rain; 29, 30, 31, clear, cold.

HOW THE DOOR IS GUARDED.

It is not easy to enter the ministry in the Reformed Church. That our people may know how carefully the door to the ministry is guarded, we will mention a few ways, in which it is done:-

1.) By a long course of study. A young man enters the practice of law, medicine or trade after two or three years' study. Not so here. We want an educated ministry, able to teach others. Heshall have 1,) a classical education (languages, science, mathematics, history, and him to take an intelli-

gent view of the whole world; 2,) a theological education (Exegesis, Church history, practical theology, &c.), giving him a broad view of things relating to his office and work.

2.) This study is in the Institutions of the Church. Our Church Colleges and Seminaries are managed by boards. These Boards are elected by the Synods, and annually report to them the condition and work of the Institutions. Indeed the Professors in the Theological Seminary are under oath (Con. Art. 19), rightly to prepare the young men for the ministry.

3.) By frequent and severe examinations. The students in the Theological Seminary are examined not only day by day in the class-room, but (1,) annually before the Board of Visitors, (2,) at the close of the course, that the Board may know who to recommend for licensure, and (3,) by the Committee (of Classis or Synod) on Examination and Licensure. These examinations are all public, and relate to orthodoxy, piety, and motives for entering the ministry. If his course has been only partial, the candidate's licensure requires a unanimous vote of the Classis. (Art. 5.)



This is the orphan or missionary box. They are packing it, and have great joy philosophy), fitting over it; but there will be equal joy at the other end of the story.

4.) By Licensure. This gives him authority to preach and to accept a call. Before receiving it, however, he must subscribe a very binding obliga-tion (see Art. 4), declaring, as by oath, that he (1,) holds the doctrines of the Heidelberg Catechism; (2,) will faithfully preach and defend them; (3,) will comply with the rules and regulations of the Church; (4,) will cheerfully receive and submit to the admonitions and decisions of the Church.

5.) By Ordination. To appreciate this, read the solemn ordination service in the Order of Worship, pp. 114-123.

The people may object to his ordination—if he is a minor, of ill report, or without a call.

He is again most solemnly reminded of the responsibility of the work, the divine origin of the office, and warned to approach it with seriousness and godly fear, with solemn forethought and holy caution.

The ordination vows are most solemn. He accepts the Scriptures as the word of God, and his call to the ministry as from God, promising obedience to authority, and faithfulness in his office and work.

6.) By Self-denial is the door to the ministry guarded. (1.) No class of men work harder than ministers. Mental labor is more severe and exhausting than physical labor, though people generally do not know it. The brain is the basis of the physical; hence when the brain is tired, feverish, and throbbing, how can the flesh rest? Many a brain-worker goes to bed more tired and exhausted than the common laborer can be.

(2.) No class of men bear more vexations, wrongs, slights, insults, and annoyances; and these things must be borne in quietness. He may grit his

teeth, but must keep his mouth shut.

			the state of the s	1010.
Weeks and	Daily Bible	Moon Moon	's M	La I Caral Cara High
Remarkable Day	8.	R&S Place	Moon's Phases, As	pects s. Sun Sun WATER.
Days.	Lessons.		CDI . O	is. rises. Sets. Phila.
Monday 1 All Saints	H.			m.h.m.h.m.h. m.
	1 John 1: 2:	7 19 8 2	D in apo.	140.0
Tuesday 2 Victorinus	" 3:	8 16 07	5 Sirius rises 11 6	
Wednesday 3 Pirminus	" 4:	9 20 7 1	8 5 sets 10 40	
Thursday 4 John A. Benge	1 " 5;	10 10	1 / 3/ 6	16 6 53 5 7 5 30
Friday 5 Hans Egede	2 John		1 6 24 O. 9 sets 5	34 16 6 54 5 6 6 18
		10 49 6 1	4 \$\sqrt{\text{\$\genty}\$ in Perihelion	0. 6 16 6 55 5 5 7 10
143 2442 339 FE FE RESTORE SHOW THE		111 40 63 2	Oll Shoth on h	D 1 166 565 A 7 51
45] 3d Sunday before Adven	t, Matth. 24: 15	5-28; 1 Thes	s. 4: 13-18. Day's	Length. 10 hours 6 min
Sunday 7 Willibrord	Rev. 1:	morn.	911 × station	14.0.0 ====
Monday 8 Willehad		12 50	2 \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	16 6 57 5 3 8 42
Tuesday 9 John v. Staupits	z " 3:	0 1 20 1	o 7 south 12 44	
Wednesday 10 Martin Luther		2 4 7 1	1 9 in γ. Q.	16 6 59 5 1 10 22
Thursday 11 Martin of Tours		3 14 2	6 Altair sets 11 12	167 05 011 12
		4 19 7 1	1 9 sets 5 33	167 14 5010 0
	9: 13-10; 11:	5 19 2	6 0 0 h o. h sts.1	141 167 34 57 1 1
Saturday 13 Arcadius	" 12: 13:	D rises. N 1	13th.) in per	141 16 7 3 4 57 1 1
46] 2d Sunday before Advent		-46: 2 Thes	8. 1: 3–10 Day's I	r. 15 7 4 4 56 1 55 length, 9 hours, 50 min.
Sunday 14 Pet. Mart. Verm	1.Da- 14 1 10 1	7 10: 8 8 0	2. 5 10. Day 8 1	length, 5 hours, 50 min.
Monday 15 John Kepler	. nev. 14: 1-13	5 49 1 2	5 8 sets 10 31	A 15 7 5 4 55 2 46
Tuesday 16 Casp. Creuziger	17. 14-611		9 gr. Elon. West	157 64 54 3 34
		7 49 2 2	3 ¥ rises 6 3	15 7 7 4 53 4 26
Wednesday 17 Bernward	" 16: 1-8	8 59	6 Aldebaran rises 6 2	
Thursday 18 Greg. Illummat.	" 16: 9-21	10 1 2 19	9 h sets 11 23	
Friday 19 Elizab. of Hesse		11 10	10 0:	157 84 52 5 58
Saturday 20 John Williams	" 18;		19. Sirius ris. 1	0 0 14 7 9 4 51 6 44
47] 1st Sunday before Advent,	11		9 sets 5 32	147 104 50 7 36
	A CONTRACT OF STATES	10, 2166.	5: 5=14. Day's L	ength, 9 hours, 38 min.
Sunday 21 Columbanus	Rev. 19: 1-10	12 12 7 26	3 6 8 b Andromede	so. 14 7 11 4 49 8 24
Monday 22 John Oecolampadius		1 13 3 8	28 O entors A FR	10147 104 49 8 24
Tuesday 23 Clemens Roman	- I - I - I - I - I - I - I - I - I - I	2 19 2 10	Onion wines 7 00	12 14 7 12 4 48 9 18
Wednesday 24 John Knox	" 21:1-8	3 30 7 1	Orion rises 7 22 b sets 11 4	137 134 47 10 10
Thursday 25 Catharine	" 21: 9-22	4 40 7 10	b sets 11 4	137 144 46 10 55
Friday 26 Conrad		4 42	o \$ 4. H stationa	WAT 127 15 4 45 11 40
Saturday 27 Marg't Blaarer	Psalm 96:	0 00 X Z	0 0 2. 8.	197 154 4519 51
	145:	D sets. 7	27th. 8 sets 10	19 12 7 16 4 44 1 30
48] 1st Sunday in Advent,	Matth. 21: 1-9); Rom. 13:		ength, 9 hours, 26 min.
Sunday 28 Alex. Roussell	11John 1 . 1-14 #	5 99 8 10	H 70 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	
Monday 29 Saturninus	Gen 2. 1.25	6 90 3	лнаро. 4 ris. 5 49.m	or. 12 7 17 4 43 2 12
Tuesday 30 St. Andrew				$\Theta 11 7 18 4 42 2 52$
	11-11-11-11	1 01 10	Affelis south 9 32	1117 184 49 3 91
(4) Jupiter is in conjuncti	on with the Sun	on the 4th	of this Month, and	cannot be seen
ON CRU LIE BUGG TOSET TARREY	COMMON HER	Walter Walter	and,	cannot be seen. O solo

MOON'S PHASES.

First Quarter, 6th day, 4 o'clock, 52 min. Morning.

Full Moon, 13th " 4 " 29 " Morning.

Last Quarter, 19th " 7 " 37 " Evening.

New Moon, 27th " 6 " 44 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, windy; 6, 7, 8, variable; 9, 10, cloudy; 11, rain; 12, 13, 14, stormy, cold; 15, 16, 17, clear; 18, 19, cloudy; 20, 21, rain; 22, 23, variable; 24, 25, fair; 26, 27, 28, clear; 29, 30, cold.



(3.) No class of men are more poorly paid. If other men work hard and bear much, they have the satisfaction of laying by something, as the fruit of their care, for a rainy day; but nine-tenths of ministers live from hand to mouth. They can buy no home. Old age and sickness are before them. Their death will leave penniless widows and orphans—God pity them!

These remarks are not a complaint, but a simple statement of facts. It ill becomes a Christian minister to brood over these things as wrongs, to croak over his poverty, and grudgingly give the self denial which he should cheerfully practice. But the statement belongs to the argument.

These forms of self-denial-hard work, great forbearance and poor pay—are a blessed safeguard to the holy office. If things were not so, it would soon be filled by those not earnestly in sympathy with Christ and His cause. But with all this staring him in the face, the young man who now enters the ministry, knowing these things, likely enters from pure motives, makes an earnest worker, and

endures "hardness" as a good soldier of Jesus

Christ. (2 Tim 2: 3.)

So in regard to these "guards" as a whole. He who patiently spends from six to ten years in preparatory study, undergoes the various prescribed examinations, binds himself by most solemn oaths to devote himself entirely to the work of the ministry, and all this in the face of such self-denial as is not found in any other calling, -may well be thought sincere, and will doubtless be a faithful minister.

THE CHURCH SECURED.

Young men studying for the ministry, but not able to pay their own way, have for years past been aided by the Church. They are called "Beneficiary Students." They are bound by word and honor to enter the holy ministry, and to spend their life in the service of the Church in this capacity, unless disabled.

In some cases young men have proved unfaithful to their sacred trust. Perhaps they turned back before entering the ministry; or, after entering it; or, entered the ministry in another denomination.

In any such case, of course, the young men were bound by every principle of honesty and right to refund to the Church the money they had received; but this was seldom done, and so the Church was grievously wronged. Its money was misspent, its time wasted and its confidence in the work shaken.

Accordingly a change has been made. The Classis of Mercersburg, in 1873, began to place its young men under a bond, with good security, for the payment of every dollar which the Church gives them in case they fail to enter the ministry, or enter it, but fail to labor in it for five yearscases of death or disability excepted. After five years' service, the bond becomes null and void.

In this way the Church can lose nothing from the unfaithfulness of young men, while also faithful young men can lose nothing by coming under such a bond.

Several other Classes have placed also their Beneficiary Students under a similar bond. So the Church is secured in its Beneficiary funds.

More money is spent for tobacco in the United States than for bread. \$350,000,000 for tobacco: \$200,000,000 for flour, within the year!

						2010
Weeks and	Remarkable Days.	Daily Bible	Moon Mo R&S Pl	on's	Moon's Phases, Aspect	s s. Sun Sun WATER
Days.		Lessons.	h. m.s.	9	of Planets, &c.	fs. rises. sets. Phila m. h. m. h. m. h. m
Wednesday		Eph. 5: 22-33	8 32 0	28	Sirius rises 9 6	11 7 19 4 41 4 10
Thursday Friday	2 John Ruysbrock	1 Cor. 7:	II HIR	51	TITULE DELID U UL	107 194 41 5
Saturday	3 Gerhard Groot 4 Gerh. v. Zütphen	Gen. 8: 15-9: 17	10 17	24	b sets 10 40	107 204 40 5 45
	nday in Advent.	Luke 21: 25-	-36 · Rom	15:	D & h. 5. 5 sets 10 10 4-13. Day's Leng	10 7 20 4 40 6 33
Sunday	5 Crispin	Acts 17: 15-34	111 36 1	991	5th O set 5 50	And the Control of th
Monday	6 Nicholas	Gen. 15:	morn.	6	5th. ♀ sets 5 58 Ω. 沒 rises 5 31	97 214 39 7 22 97 214 39 8 12
Tuesday	7 Paulus Odontius		12 58	20	Regulus rises 10 21	87 224 38 9
Thursday	8 Mart. Rinkard 9 Benj. Schmolk	Exodus 12:	2 12	5	Vin 28. Orion ris 6 26	0.87 224 38 9 46
		Deut. 27: Romans 7:	3 30 mg	20	Fomal sets 9 52	7 7 23 4 37 10 40
	11 Hen. v. Zütphen	Leviticus 16:	4 39 MM 5 41 MM	19	7* south 10 29 b sets 10 16	7 7 23 4 37 11 38 6 7 24 4 36 12 26
50] 3d Sun	nday in Advent,	Matth. 11: 2	-10; 1 Cor	. 4:	1-5. Day's Leng	th 9 hours 19 min
Sunday	12 Vicelin	Is. 40: John 5:	D rises.		12th. Din per.	
	13 Odilia	1 Pet. 1: 3-12		17	Q in Perihelior	6 7 24 4 36 1 15 5 7 24 4 36 2 0
Tuesday	14 Dioscorus 15 Ember Day	2 Samuel 7:	0 33	1	9 sets 6 8	57 244 36 2 52
Thursday	16 Adelheid	Joel 3: Jeremiah 23:	7 43 2 8 50 8 50 8 50 8 50 8 50 8 50 8 50 8	14	\$ sets 9 58 24 rises 4 52	5 7 25 4 35 3 48
Friday	17 Sturm			10	24 rises 4 52 Aldebaran south 10 51	47 25 4 35 4 32
Saturday	18 Louis v. Seckendorf	Isaiah 52: 13-53	11 21 2	22	Arietis south 8 16	47 25 4 35 5 16 37 25 4 35 6 6
51] 4th Su	nday in Advent,	John 1: 19-			1-7. Day's Leng	
Sunday	19 Clemens Alexandrinus	John 3: 23-36	morn.		19. ¥ in Aphelion	
Monday Tuesday	20 Abraham	Isaiah 42:	12 18	16	3 . 29. b sets 9 45	27 25 4 35 7 48
Wednesday	21 Thomas 22 Hugh McKail	" 55: " 58:	1 17	28	Q sets 6 20 O ent. 13. Shortest day	27 25 4 35 8 34
Thursday		Isaiah 9: 2-7: Heb. 1:	2 10	10	O ent. V. Shortest day Winter commences	17 26 4 34 9 20
Friday	24 Adam and Eve	Psalm 2: 1-10:	4 29	4	6 D 4. 4 rises 4 25	1 7 25 4 35 10 12 sun 7 25 4 35 10 54
	25 Christmas	Isaiah 11: 1-10	5 36	16	D in apo & sets 9 46	sl'w 7 25 4 35 11 41
[52] Sunday	y after Christmas,	Matth. 1: 1	8-25; Ga	1.4:	1-7. Day's Leng	th, 9 hours, 10 min.
Sunday	26 Stephen	Rom. 5: Col. 1:			δ ♥ ⊙ Superior ⊌	
Monday 2	27 St. John Evang. 28 Innocents		D sets. OF	11	27th. 6 D 8	17 25 4 35 1 99
Wednesday		" 49: Romans 8:	5 42 07	24	Orion south 11 18	27 25 4 35 2 19
Thursday 3	Christ'n of Wurtemburg	1 Cor. 8: 1-6	6 50 gg	21 9	Sirius south 12 4	
Friday 3	31 John Wieliff	1 Cor. 8: 1-6 Psalm 90: 103:	9 21	5	6 D h. h sets 9 12	
riedi osla	MOON'S PHASES	T) radio (eraga	a aner	2 . 2	new brand-landouries	10

from pure motives, makes an earnest worker, and \$200,000,000 for flour, within the year!

MOON'S PHASES.

First Quarter, 5th day, 8 o'clock, 56 min. Evening.
Full Moon, 12th " 2 " 45 " Afternoon.
Last Quarter, 19th " 9 " 55 " Morning.
New Moon. 27th ' 2 " " New Moon, 27th ' 2 " 4 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, rain; 4, 5, 6, clear, cold; 7, 8, 9, variable; 10, 11, snow; 12, 13, 14, fair; 15, 16, N. W. cold; 17, 18, cloudy; 19, 20, snow; 21, 22, clear; 23, 24, cold; 25, 26, variable; 27, 28, cloudy; 29, 30, 31, rain and snow.

CHURCH DISCIPLINE

The Christian Church is a real kingdom. Its laws and authority are from God. To receive men into this Kingdom, and to cast men out, are called open-ing and shutting the Kingdom of Heaven, by the power of the

Discipline is the exercise of the authori-

ty, and the application of the laws, of the Church, as Christ appointed, in order to preserve its purity and honor.

Men become liable to discipline by a wicked life, error in doctrine, or neglect of duty. The degrees of discipline are admonition, suspension, and excommunication.

The penalties of the Church are not civil (fines, imprisonment, &c.), but greater than these, namely, exclusion from Church privileges (Art. 24), the severest punishment possible.

HAS DISCIPLINE ANY FORCE?

Does it really affect the relation of the individual to God? May men snap their finger in the face of the Church, and safely defy its authority?

By no means. The authority of the state is real; so of societies and associations. How then can it be empty and meaningless in the Kingdom of Jesus Christ? Look at it in another light. If reception into the Church is real, valid, and of force, how can discipline be less so?

Its force is seen in the fact, that church officers act for Christ, in His name and by His authority (Matt. 18: 18; Rom. 13: 1-5; 1 Cor. 5: 1-13;



Washington crossed the Delaware River, on Christmas night, 1777, to surprise the Hessian troops at Trenton, New Jersey. Next day he won a great victory over the enemy.

2 Thess. 3: 6, 11-15; Luke 10:16). Discipline is thus simply the exercise of the Kingly office of Christ in the world, and surely not an empty form.

WHAT IS THE OBJECT OF DISCIPLINE?

1) To preserve the purity and honor of the Church. Hence officers have no right to neglect it. The

"holy" Church cannot wink at unholiness; nor can it allow stumbling-blocks to endanger souls without, as well as within.

INAMAG FOR

2) For the good of the individual. It is not revenge, but wholesome correction. Like the family rod, the sword of the magistrate, and the medicine of the physician, it leads to spiritual health. Cut off from the Father's table, the man often comes to true hunger.

THE DIFFICULTIES IN THE WAY.

Discipline is not easy. Many hindrances are in the way. The following are some of them:—

1) The painful delicacy of many cases.

2) A lack of moral courage in bringing charges, bearing witness, &c. Many good people want others disciplined, but will not take any of the necessary trouble and responsibility. They want the pastor to do all; that is, they tie his hands by silence, and then tell him to act.

3,) The fear of wronging men. The Church is the most merciful organization in the world—bearing, believing, and hoping all things, carrying men on its hands of kindness and prayer, till forbearance ceases to be a virtue. Its slowness to discipline is often not neglect but mercy. It gives men every possible chance to return to a better life. But its mercy is often misunderstood; yea, also abused by those who enjoy it.

4) Charges are often hard to prove. Sins are covered, or done where good people do not go. Reports are hard to trace. Many people will circulate charges but not testify on them. The main witnesses are often not members.

5) So many people do not appreciate the authority of the Church, and therefore are indifferent to it, or even defy it. They say, "We will enter another denomination"; and too often they are

encouraged in their defiance.

Considering all these difficulties, how unreasonable it is to find so much fault with Church officers in the matter! Often a man is disciplined by admonition or suspension, and very few know anyhing about it. Suspension need not be made public. Or, perhaps, the man confesses his sin and promises amendment; but of all this men know nothing, and think nothing has been done. Indeed this very man, may, through wickedness and weakness, repeat his sin, and greatly shame the Church; but the officers are not to be blamed.

LESSONS.

1) The necessity of understanding this subject as taught in the Catechism and Constitution. Let it not be slighted in Catechization.

2) The necessity of careful Christian living, lest we become liable to discipline. Let catechumens

be well warned.

3) The necessity of humbly, penitently, and earnestly yielding to discipline, in all its degrees, as the voice and authority of God. Be not angry, indifferent, or stubborn, and thus endanger your soul.

4) The necessity of members and officers upholding the good name and holy character of the Church, by godly living and by helping others to a proper life. Report those in danger (not as tale-bearers, but in love); but first yourself try to win them. Especially is this the duty of elders and deacons. How strange to keep these things from the minister.

What is the difference between Classis and Synod? Between College and Seminary? Between Charge and Congregation? As these words are often wrongly used, it is worth while to study their meaning.

MEETING OF THE CLASSES Of the Synod of the United States, the Synod of Pittsburgh, and the Synod of the Potomac.

CLASSES.	PLACE.	TIME.
Philadelphia. Joshenhoppen Lohickon. New York Lancaster East Susquehanna West Susquehanna	Lenhardtsville, Berks Co., Pa. Lebanon, Lebanon Co., Pa. Trappe Church, Montgomery Co., Pa. Sumneytown, Montgomery Co., Pa. Sumelytown, Montgomery Co., Pa. Riegelsville, Pa. St. John's Reformed Church, New Brunswick, N. J. Hummelstown, Dauphin Co., Pa. Orangeville, Columbia Co., Pa. Mifflinburg, Union Co., Pa. Zion's Reformed Church, Pniladelphia.	May 4th, 1875. June 3d, 1875. June 18th, 1875. June 3d, 1875. June 6th, 1875. June 8th, 1875. June 3d, 1875. June 3d, 1875. June 3d, 1875. May 5th, 1875.
Westmoreland Clarion St. Paul's West New York	Emanuel Church Red Bank, Pa Greenville, Mercer Co., Pa	September 15th, 1874. June 11th, 1875. May 6th, 1875. June 6th, 1875.
Somerset	Zion's Church, Hiland ave., Pittsburgh. Myersdale, Somerset Co., Pa. Dover, York Co., Pa. Hagerstown, Washington Co., Md. Waynesboro', Franklin Co., Pa. Shepherdstown, West Va. Pleasant Retreat, Davidson Co., N. C.	May 2d, 1875. May 27th, 1875. June 4th, 1875. April 29th, 1875. April 21st, 1875. April 15th, 1875,

DEATHS OF MINISTERS FROM SEPTEMBER 1st, 1873, TO SEPTEMBER 1st, 1874.

OSCAR C. S. HERMAN Sept. 1872 Kutztown, Pa. Sept. 5th, 1873 25 SAMUEL MILLER Oct. 12th, 1842. May 10th, 1843. Philadelphia. Oct. 11th, 1873. 59 Benjamin S. Schneck, D. D. Sept. 6th, 1825. Sept. 5th, 1826. Chambersburg, Pa. April 19th, 1873. 69 John Ardursser. May, 1869. 1869. Graubunden, Switzerland. May 19th, 1874. 30 Christian Kessler. June, 1871. 1872. Lehighton, Pa. May 26th, 1874. 29 Jacob Dahlman. Oct. 12th, 1842. May 10th, 1843. Philodelpina. May 26th, 1874. 29	NAMES.	LICENSED.	ORDAINED.	RESIDENCE AT TIME OF DEATH.	TIME OF DEATH.	71991
Benjamin S. Schneck, D. D. Sept. 6th, 1825. Sept. 5th, 1826. Chambersburg, Pa. April 19th, 1873. 69 John Arduesser. May, 1869. 71869. Graubunden, Switzerland. May 17th, 1874. 30 Graubunden, Switzerland. Graubunden, Grau	OSCAR C. S. HERMAN	Sept. 1872	asom oth			AGE.
John Ardursser May, 1809. 1820. Graubunden, Switzerland. May 1911 1911, 1874. 69 Chusteria W. Kesstre — 1800. — Graubunden, Switzerland. May 17th, 1874. 90	BENIAMIN S SCHWEGE D D	Oct. 12th, 1842	May 10th, 1843	Philadelphia	Sept. 5th, 1873	25
Christian Kessler	JOHN ARDUESSER	May 1960	Dept. Jth, 1020	Chambersburg, Pa	April 19th, 1874	69
JACOB DAHLMAN	CHRISTIAN KUSSIED	I 1071	, 1009	Graubungen, Switzerland	May 17th, 1874	30
	JACOB DAHLMAN	Oct. 12th, 1842	May 10th, 1843	Philadelphia	Aug. 1st. 1874	29 74

STATISTICAL SUMMARY.

The items in the following Table are taken from the latest published Minutes of each Synod.

SYNODS.	Classes.	Ministers.	Congregations.	Members.	Unconfirmed Members.	Baptisms.	Confirmations.	Received on Certificate.	Communed.	Excommunicated.	Dismissed.	Deaths.	Sunday Schools.	day S	Students for the Ministry.	Benevolent Contributions.
United States Ohio North-West Pittsburgh Potomac	10 1 8 1 6 5	192 144 109 60 92	427 338 179 133 248	23,083 12,717 10,276 25,587	10,877 8,936 16,744	2,118 1,463 1,044 1,984	1,434 786 583 1,123	1,001 267 411	18,794 10,681 8,613	52 11 14	176 137 269	526 420 380 859	227 133 104 214	16,188 6,810 5,840 13,210	8 2 24	\$41,101.67 12,767.02 8,486.95 11,157.89 12,724.92 \$86,238.45

PERIODICALS OF THE REFORMED CHURCH IN THE U. S.

NAME.	WHERE PUBLISHED.	HOW OFTEN ISSUED.	WHEN FIRST ISSUED.
Christian World Reformed Missionary The Guardian Child's Treasury Mercersburg Review Our Church Paper Reformed Church Herald College Days Haidelberg Teacher	" " " " " " " " " " " " " " " " " " "	Monthly	1860. 1850. 1859. 1849. 1873. 1873. 1873.
Leaves of Light German— Reformirte Kirchenzeitung Reformirte Hausfreund	1300 N. Sixth Street, Philadelphia, Pa	Weekly Every other week Monthly	1838. 1856. 1866.

LITERARY AND THEOLOGICAL INSTITUTIONS OF THE REFORMED CHURCH IN THE U.S.

NAME.	Asia as Location.	PRESIDENTS.
12 Charles and many beauty	Lancaster, Pa	JOHN W. NEVIN, D. D., LL.D.
Heidelberg College	Time, one of	REV. J. C. CLAPP. A. M.
Margarshurg College	Merocrabary, C.	DET I I DENNEPACKER, A. M.
Palatinate College	meyerstown, Economical Country,	REV LUCIAN CORT. A. M.
Ursinus College	Confederation and the	REV F FORWICK.
Blairstown Academy	CI II - III Tilinoia	REV. S. P. MEYERS.
Shelby College	Lancaster, Pa	E. V. GERHART, D. D.
Western Theological Seminary	IIIII, Onlong Wiggengin	J. BOSSARD, D. D.
Allentown Female College St. John's Select School	Allentown, Pa. Knoxville, Md.	REV. G. L. STALEY, D. D.

ORPHAN HOMES OF THE REFORMED CHURCH IN THE U. S.

LOCATION.	SUPERINTENDENT.	NUMBER OF ORPHANS.
Womelsdorf, Berks County, Pa	Rev. D. B. Albright	AC ATRICAL ALL M 45 AT THE STREET

ALPHABETICAL REGISTER OF THE MINISTERS OF THE REFORMED CHURCH IN THE U.S.

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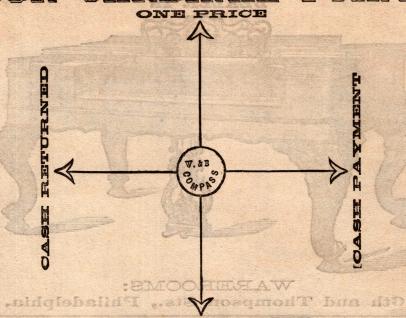
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